we do not conceive, that there is any intimation of it to be found any where in Plato. For in his De Legibus, where he professedly disputes against Atheism, he states the doctrine of it after this man-

Lib. 10. p. 665,666. *Qvffw* /cat *rvyyv, ra* Se tr^ut/cpc-re^a *rkyryrjv** that %

nature and chance produceth all thefirst, greatest; and most excellent things, but that the smaller things were produced by human art.— The plain meaning whereof is this, that the first original of things, and the frame of the whole universe, proceeded from a mere fortuitous nature, or the motion of matter ungraded by any art or method. And thus it is further explained in the following

WOrds, Trup /cat *v$a)p* /cat *yrjv* /cat *depa* ^vcra Travra etvai /cat *rvyri* ^>aort* *re^yr)* Se ouSev • rofrwv, &C. That the

first elements, fire, water, air, and earth, were all made by nature and chance, without any art or method; and then, that the bodies of the sun, moon, and stars, and the whole heavens, were afterward made out of those elements, as devoid of all manner of, life, — and only fortuitously moved and mingled together; and lastly, that the whole mundanasystem, together with the orderly seasons of the year, as also plants, animals, and men, did arise after the same manner, from the mere fortuitous motion of senseless and stupid matter. In the very same manner does Plato state this controversy again, betwixt Theists and Atheists, in his

Philebus: TTorepov, (5 Tip wrap \ff, *rd* £im7ravra,

P.28.ed.Ser. , ,, ' *, J ** ' s" '

/cat TOOS *ro KCLAOV fjizvov* oAov, fTrtrpOTrevfiv *<j>(x>-*

/n£V.Tijv..rou aXoyov /cat ct/cr? Suva/Lttv, /cat rd " 071*17 *Etvy^ev, n* ravavria, /caflaTrep ot *TrpoaQev rjfjLuv* fXeyov, *vovv* /cat ^pavi?-<rtv riva *OcLVfiacrrriv* owraTTOvcrav Sta/cvjSepv^v ; Whether

shall we say, O Protarchus, that this whole uni-